July 15
1926

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"Yea, open your mouths and they shall be filled, saying: Repent, repent, and prepare ye the way of the Lord, and make his paths straight; for the kingdom of heaven is at hand." DOCTRINE AND COVENANTS 33: 10.

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THE GREATEST MIRACLE*

ELDER DAVID O. MCKAY

OF THE COUNCIL OF THE TWELVE

WHEREFORE of these men. . . . must one be ordained to be a witness with us of his resurrection.

The greatest of all miracles is being celebrated by the Christian world to-day in the world-wide festival called Easter. Elder Whitney has referred to the reasonableness of the miracles of Jesus Christ. I say the greatest of all miracles is His resurrection from the dead; professed followers of the risen Lord are celebrating, in form at least, this great miracle. We have heard to-day that many people reject the reality of the resurrection of the Lord. They believe, or profess to believe, in His teachings, but do not believe in the immaculate conception, nor in His literal resurrection from the grave; yet, this latter fact was the very foundation of the early Christian Church. The passage I have just read in your hearing is contained in the first chapter of Acts, and is accepted as being the testimony of Peter, the chief Apostle, on the occasion when the eleven had met to choose one to take the place of Judas Iscariot. It always interests me to study about the class of men that surrounded the apostles at that time, from whom the apostles chose this special witness. They were men who had been "witnesses" of the resurrection. Only such a one was considered eligible and worthy to be chosen one of the Twelve Apostles. I read further:

This Jesus hath God raised up, whereof we all are witnesses.

*Address delivered at the second session of the Ninety-sixth Annual Conference, in the Tabernacle, Salt Lake City, Utah, April 5th, 1926.

Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.

Peter then continues:

Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know:

Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:

Whom God hath raised up, having loosed the pains of death.

THE REALITY OF THE RESURRECTION OF JESUS CHRIST

There seems to have been no question about the reality of Christ's resurrection in Peter's mind when he spoke to the very men, some of whom at least, had been witnesses of Jesus' death. Prior to this, as I have said, Peter had declared to the eleven that we must choose from among those who are such witnesses one who will stand by us as an eye witness of the Lord's resurrection. There is no doubt, so far as the first chapter and the second chapter of Acts are concerned, that the resurrection of Jesus Christ was a reality. No Christian can read them without being convinced that these early apostles were firmly convinced that the resurrection of the Lord was real. Jesus their Lord was as real to them after His resurrection as He had been prior to His crucifixion, a man among them, though divine.

Later another man testified to the same thing. He was Paul, known as Saul of Tarsus. In his early life Saul did not believe that Jesus Christ had risen from the dead. When he was sitting at the feet of Gamaliel, studying the philosophy of the times, he undoubtedly would have ridiculed the idea. To that extent Paul was a modernist in every sense of the word. Just before his conversion he not only ridiculed the idea, but secured papers that authorised him to punish all who did believe in the resurrection of Christ, and yet Paul was a Pharisee, the members of which sect believed in the doctrine of the resurrection. However, there came a wonderful change in this persecutor's life. This same Jesus who had been crucified and who had risen from the dead appeared to Paul when he was on his way to Damascus, with papers in his pocket, to arrest the saints who dwelt in that old city.

"Saul, Saul, why persecutest thou me?" said the voice. "Who art thou, Lord?" "I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks." "What wilt thou have me to do?" "Arise, and go into the city, and it shall be told thee what thou must do." Later Paul wrote that testimony, and we have it to-day as the oldest authentic written record testifying to the literal resurrection of the Lord. That oldest written testimony is not the one I have just read in Acts, it is not found in

Matthew, the first book in the New Testament, is not in Mark nor Luke nor John, but the first epistle to the Corinthians. If you will turn there to that epistle you will find a wonderful array of testimony to the reality of the resurrection of Jesus Christ. In the fifteenth chapter I read the following:

For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;

And that he was buried, and that he rose again the third day according to the scriptures:

And that he was seen of Cephas, then of the twelve:

After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.

After that, he was seen of James; then of all the apostles.

And last of all he was seen of me also, as of one born out of due time.

For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God.

WITNESSES TO THE RESURRECTION

Some may say: "If we knew that these testimonies were the direct testimonies of these men, then we should give full credence to them." "But," say the critics, "we do not know that Peter's testimony as recorded in Acts is as he gave it, because he did not write the Acts of the Apostles." True, but we do know that Paul and Luke and Mark and other writers of the New Testament did communicate with Peter as the chief of the apostles. We do know from this authentic record from which I have read that Paul communed with some of these five hundred men, at least our inference that he did is justifiable. He watched them so closely that when one of those eye-witnesses died he evidently took note of it as much as to say: "There is another of the eye-witnesses to the resurrected Lord gone to the other side." What else can you read in that phrase, "but some are fallen asleep"? Mark, Luke and Paul conversed with Peter. We have that testimony from Paul's own writings; and what would be the nature of their conversation? "Peter," Paul would say, "did you really see the resurrected Lord?" Peter's answer was affirmative, because here Paul says: "He was seen of Cephas" or Peter. Paul in another place says: "I conversed with James," who was then presiding over the branch in Jerusalem. There can be no doubt that Paul would say: "James, did you see the risen Lord?" James' answer is found in the fifteenth chapter of Corinthians.

What can we do if we cannot accept such irrefutable evidence? To me their testimonies mean but one thing, and that is that Jesus Christ, who was born of the Virgin Mary, who preached the Gospel after His own name, who sought the lost ones, whose life as we know it, even from the fragmentary accounts thereof,

is an inspiration and has been an inspiration to millions for two thousand years, who was crucified in ignominy and who was buried; that this same Jesus Christ arose from the grave literally, and that the early Christian Church was founded upon that divine fact.

THE GREAT AND COMFORTING MESSAGE

Marvelous miracle it is! but oh, what a message to your soul and to mine! If He, Lord and Saviour, conquered death after having taken upon Himself mortality, then we have the divine assurance that our spirits shall transcend that thing which we call death. We have the assurance that our loved ones who have gone before now live, for death cannot touch the offspring of God, the spirit which is divine. That is the message.

As was stated here on another occasion, we have witnesses nearer to our day than Peter, Mark and Paul and the others. This vast congregation is assembled on this Easter day because of witnesses in this dispensation of the reality of Christ's resurrection, and the integrity of these men is unquestioned, too, by all honest persons who have studied the characters of these witnesses. Those who misunderstand it are those who in ignorance or through wilfulness desire so to do.

A LATTER-DAY WITNESS

The latter-day witness is this: that Jesus Christ, the resurrected Lord, appeared by the side of His Eternal Father, who introduced Him in this dispensation as follows: "This is My Beloved Son. Hear Him!"

As the Christian Church in the Meridian of Time was founded upon the reality of the living Christ—not merely upon the teachings of the Great Teacher—so the Church of Jesus Christ in this age was founded upon the reality of Christ's existence and upon the reality of His appearance in this dispensation to the earnest seeking boy, Joseph Smith.

OTHER CORROBORATIVE WITNESSES

Other witnesses corroborate the testimony of the reality of Christ's appearing, and also the reality of the appearing of resurrected beings, which confirms the reality of the resurrection from the dead. Christ's personality, as His divinity, persisted after death. This being true, then God is beyond all doubt a resurrected personal being.

It is the eye of faith that sees the broad horizons, the colour and the gleam. Religion, standing on the known experience of the race, makes one bold and glorious affirmation. She asserts that this power that makes for truth, for beauty and for goodness is not less personal than we. [And that is the declaration of the Church of Jesus Christ, that He is not less personal than we, and that His Father, the Eternal Father, is

a personal God.] This leap of faith is justified, because God cannot be less than the greatest of His works, the cause must be adequate to the effect. When, therefore, we call God personal, we have interpreted Him by the loftiest symbol we have. He may be infinitely more. He cannot be less. When we call God a spirit, we use the clearest lens we have to look at the infinite. As Herbert Spencer has well said: "The choice it not between a personal God and something lower, but between God and something higher."

So wrote Charles Dinsmore of Yale.

WHERE THE L. D. S. CHURCH STANDS ON THE QUESTION

So, the Latter-day Saints declare to the world that God is a personal God, not just a power, or force; He is that and more. He is all that because of His divine and eternal personality; and the Church stands on the reality of the resurrection of our Lord and Saviour, Jesus Christ.

AN APPEAL TO THE YOUTH OF THE CHURCH

Fellow-workers, young men of Israel, standing on that platform, having in our hearts the testimony that Christ lives and that this is His Church, I ask you how can we turn an indifferent ear to the appeal made this morning by the President of our Church to defend, to honour the laws of our land, to labour by example and by precept to establish in all our communities a determination to keep the communities pure from the contaminating influences of alcoholic beverages and tobacco. I should like to see the application of this testimony, the reality of Christ's resurrection and belief in His Gospel, made manifest in a high moral and spiritual condition that would radiate righteousness from the individual lives and the communities of those who make that profession. Latter-day Saints, a message was given this morning in an appeal to sustain the Eighteenth Amendment to the Constitution of the United States, and I hope we shall never hear of officers in the stakes or in wards, nor of young men, nor young women who are led astray by the propaganda that is now being spread over this country with the avowed intention to bring about a modification of the prohibition law. If you have the testimony of Jesus Christ, if you know that the principles He has revealed are true, then you will obey the Word of Wisdom, and also stand by the prohibition laws of this country. Knowing as I do that the Gospel of Jesus Christ is true, I pray God to help me and mine and my friends to be true to those principles, which we all know Christ will be pleased to have us incorporate in our lives. Amen.

He that will not reason is a bigot; he that can not reason is a fool; and he that dares not reason is a slave.—Drummond.

LATTER-DAY SAINT HYMNS*

"True to the Faith"

I'll strive while young to tune my voice
To songs of praise and love;
The theme of which I'll make my choice,
Shall be my God above.

These soulful words constitute the first stanza of a hymn of praise written by Professor Evan Stephens. No personage in Latter-day Saint musical circles is more revered than is this creator of song and harmony. Nor is his celebrity confined alone to the knowledge and appreciation of the people amongst whom he resides. His fame as a musical artist and composer is recognised nationally and internationally, and glowing tributes to the man and his well-executed work are perennial. Venerable age, wisdom and experience of time and season coupled with the esteem and support of myriads of young and old in Latter-day Saint musical realms acclaim Evan Stephens as one of the most noted of living Latter-day Saint composers and musical directors. In recognition of the interest and effort he has extended in behalf of the rising generation of musical talent one author has given him the title "The Children's Musical Friend." In this connection an able musician and conductor said of him:

The people of Utah do not, I think, begin to realize the wonderful musical opportunities that have long been theirs. I do not know another community anywhere in America where so many fine voices can be brought together and so easily trained for choral singing, and they have Evan Stephens largely to thank for it. His long years of service in training children's choruses, in his early advocacy of and instruction in part-singing created among the children a taste for good music and a talent for interpretation—in other words, a musical comprehension, which as the years have passed has naturally persisted and been transmitted from one generation to another.

A small straw-thatched cottage in the village of Pencader, Carmarthenshire, South Wales, was the birth place of Evan Stephens. His parents were earnest Latter-day Saints and local branch meetings were often held in their humble abode. Lasting impressions of a religious nature were registered upon youthful Evan's mind, and these no doubt have influenced greatly the development of his life's work. The mental effect of the hymns heard under these circumstances was generally poetical rather than musical, he tells, speaking of his earliest recollections of hearing them sung. He always noted the metre of the selection and readily knew the tune best adapted to the phraseology of the piece.

*This article is for use in the course of study of the Mutual Improvement Associations on the last meeting night in July.

When twelve years of age Evan migrated with his parents to Utah. The fresh environment, hard work and new experiences were not immediately conducive to musical development, and his talents slumbered for a season, but were never completely smothered by the enforced toil for a livelihood.

His rise from the humble position of an alto boy in a small village choir to the status he now occupies reads as a romance. His sixteenth year found his passion for music increasing in intensity, and by 1871 he had assumed the role of an amateur choir leader. By 1880 he had gained a career as a professional musician and teacher, for which profession he manifested both penchant and talent. The success of his many musical enterprises led to the desire that a Tabernacle choir of larger proportions should be built up, and Professor Stephens was requested by the General Authorities of the Church to undertake the task. Under his direction this organisation gained fame and prestige. The winning of the second prize in the great Eisteddfod at the World's Fair of 1893 is one of the choir's notable achievements. Linked with the name of this premier artist from the eighties to the present time are numerous outstanding incidents and occasions of historical note and popular remembrance. Concerts, oratorios, chorus contests, operas and divers other musical activities have been successfully executed under his skilful and inspired direction.

Our aim and course of study confines us more closely to the consideration of the achievements rather than the worker; and in this connection several of his notable hymns and compositions loom up for perusal and discussion. Tangible and concrete evidence of Professor Stephens' work may be found by merely a cursory glance at any of the several Latter-day Saint hymnals; and a careful investigation of the two collections in current use, *Deseret Sunday School Songs* and *Songs of Zion*, reveals the fact that music, words, or both, to upwards of forty numbers, have the appended name of Evan Stephens. Among his more classical creations may be mentioned the great oratorios. "The Vision" and "The Martyrs"—vivid musical narratives of the themes indicated by the titles. Perhaps the best known of his anthems is his "Song of the Redeemed", which composition has for many decades thrilled the souls of thousands by its inspiring theme—salvation for the dead.

His selections are made popular by his pleasant originality of style and versatility of composition of both music and words. Patriotic airs, anthems, sacred songs—selections for all occasions—have flowed from his mind and pen.

(*Continued on page 445*)

A LIVING FAITH needs no special method.—HARNACK.

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, JULY 15, 1926

EDITORIAL

HEALTH AND BEAUTY

A PROMINENT New York paper, the *Times*, gave of its space in a recent issue, to a descriptive account of an incident connected with a social gathering of women. For Latter-day Saints the writing has especial interest, and to them, as to all thoughtful readers, it should carry the lesson that both bodily and spiritual health is the natural result of right living. The "Miss Hazel Dawn" of the article is Sister Hazel Tout, daughter of Brother and Sister Edwin Tout of Ogden, Utah. Every member of this talented family is noted for musical and histrionic ability of high order. The article follows in full:

HAZEL DAWN HAS NEVER TASTED TEA OR COFFEE

"The scene was a friendly gathering room of a woman's club which shall be nameless. The members had invited a young woman of the stage to address them upon any subject which she wished. The affair was informal, highly so. Members sat about in easy attitudes, some of the 'ultra' young women puffing cigarettes.

"The young woman who was acting as sort of informal chairman of the small and select gathering arose to introduce the visitor.

"'I am sure that all of us have heard of the wonderful "Pink Lady"' she said. 'This "Pink Lady" made a sensational stage debut some seasons ago. To-day the little "Pink Lady" is appearing in a great, modern revue, still in a leading place. She is just as lovely now as she was in "The Pink Lady." Miss Hazel Dawn was "The Pink Lady." Miss Hazel Dawn is now the leading woman in "The Great Temptations" at the Winter Garden. I am going to ask Miss Dawn how she manages to be prettier to-day and fresher than she ever was. Miss Dawn.'

"Miss Dawn came forward at an end of the room.

"'Do you really want the truth?' she asked.

"'Yes, yes,' came in an eager chorus from the members of the club.

"Miss Dawn appeared to hesitate.

"'I am your guest,' she said, 'and I would not for worlds appear to be critical of my hosts. But if you want the truth I will tell it to you.'

"'Yes, yes,' said the audience.

"'Well, then, here it is,' said Miss Dawn. 'Never in my life have I tasted tea or coffee. I have never smoked a cigarette. Perhaps, I had better not continue. I do not mean to criticise.'

"'Go right on, Miss Dawn,' assented more than one woman, including the chairwoman.

"'Well, then, I have never taken a drink of gin, whisky, a cocktail or any other stimulant.' went on Miss Dawn. 'You see, the matter is just this: I am actuated in my personal conduct by my religion. I am a Mormon, just as my brother, my sisters and my parents are. I attend our Mormon religious services here in the East every day of worship and always whenever I can when I am traveling over the country.

"'The conduct which I have outlined to you as mine is simply in accord with what is known among us Mormons as "The Word of Wisdom." The "Word of Wisdom" admonishes us not to take any stimulant into our systems, not to do anything that will injure or impair in its tendency either the mind or the body. It is the same with food. We are not to eat merely for the taste, but for nourishment.

"'So having been taught the real values of life we do not crave stimulation or excitement. Simple pleasures are ours.

"'Of course, any one will agree with me that the "Word of Wisdom" is really the word of wisdom. It has not only sound common sense as a basis, but the best of hygiene. So if anyone will live according to the "Word of Wisdom" he or she will not be ashamed to say, just as I do. Yes, it was in 1912 that I made my debut in New York in "The Pink Lady", and it is now 1926.'

"One young woman after another pinched out her cigarette and threw the remaining fragment away.

"'Of course, I prefer my own religion,' continued Miss Dawn, 'but I realize, too, that all religions which are not mere esoteric fads have value. Once I went to a mission down in the lower part of Manhattan. It was before the days of prohibition, and it was an anniversary of the founding of the mission. There were a number of tramps there sitting in the dark—poor, drink-sodden victims. To my surprise one well dressed man after another, sitting in the forward part of the hall, got up to make a speech something like this:

"'Twenty years ago I was a poor bum under the elevated railroad, standing in the rain just before I wandered into this mission. To-day I am a respected citizen, with property in the city and money in the bank.

"'And so it was. That made me realize that religion is the only force in the world that can completely make over a human being. All religions, then, have value if they embody real truths of living and thinking.

"'But, as I have said, for myself I prefer my own religion.

"'And this naturally leads me to another thought. While religion naturally can make over a human being why cannot poor human nature use its own common sense and not put religion to the necessity of making it over? Why cannot the human being who has raised himself above the rest of the animals refrain from lowering himself to their level? Why cannot the human being realize that religion is common sense, if nothing else, and live according to the promptings of the best human nature as well as the best experience of the race?

"'It is just a little matter of not being too utterly selfish, just a little matter of following the right which all of us know.'"

VISITS BY THE MISSION PRESIDENT

While in London during the last week in June, Dr. James E. Talmage visited the Ministry of Agriculture and Fisheries as the guest of the Minister, Lord Bledisloe, who had spent some weeks in Utah in the late summer of 1924. The occasion was one of renewing the acquaintanceship begun at Salt Lake City. His Lordship had devoted considerable time to the investigation of agricultural methods in the West, and, in company with Sir John Russell and Lady Russell had given especial attention to the work of the Utah Agricultural College.

In both Salt Lake City and London Lord Bledisloe paid generous tribute to the achievements of the Latter-day Saints in bringing the once forbidding desert under productive cultivation, and ascribed their success, in large measure, to the vitalizing and sustaining faith of their religion.

To the Geological Society, at the last meeting of the season in London, held on June 23rd, Dr. Talmage presented a series of large photographs, hand tinted, showing some of the marvelous erosion forms in the Pink Cliffs and Vermilion Sandstones of Southern Utah. The pictures comprised scenes of unusual beauty in Zion National Park, Bryce Canyon and at Cedar Breaks—all of which are world-famed for their gorgeous colouring and features of natural sculpture.

Another series of similar photographs, depicting the scenic glories of the Utah plateaus and views of the Grand Canyon of the Colorado, was presented to Oxford University by Dr. Talmage, through Dr. William J. Sollas, who is Professor of Geology at that ancient and renowned seat of learning. Professor Sollas was in Utah years ago, and in company with Dr. Talmage made a study of the Great Salt Lake.—James K. Knudson.

"Lehi" and "Leahi"—As relating to our mention of the Book of Mormon name "Lehi", and "Lehigh" as a geographical name

in current use, which mention appeared in the *Star* of June 3rd, the following interesting communication has come to hand from our good friend and worthy brother, Patriarch Duncan M. McAllister of the Recorder's Office, Salt Lake Temple:

Dear Brother: In the Nov. (1921) number of *The Paradise of the Pacific*, a monthly magazine published in Honolulu, there appears the statement that "The ancient name for Diamond Head was Leahi."

It will be readily recognized that the English pronunciation of the word "Leahi" would naturally be Lehi.

It seems to me that the ancient name, for the prominent volcanic mountain that is close to the city of Honolulu, might well be considered another link in the increasing chain of evidence that the Hawaiians are descendants of the Patriarch Lehi who, with his family, came from Jerusalem to the American continent, as related in the Book of Mormon.

Also, the designation by the name "Leahi" of such a conspicuous mountain in Hawaii, thus named by the ancient Hawaiians, constitutes an addition to the multiplicity of evidences of authenticity of that record of the ancient inhabitants of the Western Hemisphere.

Yours very truly,
D. M. McAllister

CONFERENCES OF AUXILIARY ORGANISATIONS

From what source do individuals gain their information, who thoughtlessly proclaim that the youth of the Church of Jesus Christ of Latter-day Saints are wavering, forsaking the faith of their progenitors? Judging by the schism that is dividing many Christian sects, and the growing influence of modernism, which entices not a few of the younger set away, we would imagine that the accusation of desertion is misdirected.

Never have the young people in the Church of Jesus Christ of Latter-day Saints responded more readily to the rallying call of their leaders than they are doing at present. Never has their faith been stronger, their support more loyal!

These facts were demonstrated anew in the conferences of the Young Ladies' and Young Men's Mutual Improvement Associations and the Primary Association, held at Salt Lake City, Utah, June 12th and 13th.

The Church comprises a number of such auxiliary organisations, helps in government, designed to be of special benefit to the youth of Zion. The three organisations participating in the conferences have enrolled memberships numbering as follows: Young Ladies' and Young Men's Mutual Improvement Associations, 105,000; Primary Association, 104,000. In addition the Sunday School organisation of the Church has an enrollment of 250,000 members.

Delegates from the Associations in all of the organised stakes of Zion and many of the conveniently situated missions of the

Church were in attendance at the special meetings of the conference, wherein plans and procedure for the coming year were discussed and instruction from the leaders given.

General sessions of the three organisations were held in the Tabernacle, Sunday, June 13th. The spacious edifice was thronged to overflowing at each gathering.

Discourses were delivered at the several assemblies by Presidents Anthony W. Ivins and Charles W. Nibley of the First Presidency, Elders Stephen L. Richards and John A. Widstoe of the Council of the Twelve, President Martha H. Tingey of the Young Ladies' Mutual Improvement Association, Elder Joseph W. McMurrin of the First Quorum of Seventy, Elder Sylvester Q. Cannon, Presiding Bishop, and President May Anderson of the Primary Association. Elder George Albert Smith, General Superintendent of the Young Men's Mutual Improvement Association, conducted the meetings.

The slogan for the next season was announced. It reads: "We Stand for a Testimony of the Divine Mission of Joseph Smith."

Evidence of the enthusiasm that actuates the M. I. A. work was shown by the action of a choir from the Los Angeles Stake of Zion. The young choir members journeyed the eight hundred miles from Los Angeles to Salt Lake City to attend the conference and to render special music for the great occasion; and incidentally they won first prize in the choral contest.

Contests of varied character are held in the stakes and the winners compete at the June conference; this order of doing adds variety and zest to the proceedings.

President Martha H. Tingey of the Y. L. M. I. A. seemed to strike a keynote of the general tone of the conference in this utterance:

I want to say to both young and old in this Church that one of the greatest blessings that can come into the life of any individual is to be called to be a worker in the Church and kingdom of God. You may feel very, very humble and very meek, but if you accept the call in the spirit in which it is given, with a determination in your heart that you will put your best effort into the work, that you will never shirk from a hardship, but that you will pray earnestly to the Lord for strength, for wisdom, for intelligence and for the light of His Spirit continually to guide you, you will not fail; and you will be instruments in the hands of God in doing a wonderful work, not only with those in the Church, but with many outside of the Church.

THE SPIRIT OF REVELATION OBTAINABLE BY ALL

I BELIEVE THAT EVERY INDIVIDUAL in the Church has just as much right to enjoy the spirit of revelation and the understanding from God, which that spirit of revelation gives him for his own good, as the bishop has to enable him to preside over his ward.

Every man has the privilege to exercise these gifts and these privileges in the conduct of his own affairs, in bringing up his children in the way they should go, and in the management of his farm, his flocks, his herds, and in the management of his business, if he has business of other kinds to do; it is his right to enjoy the spirit of revelation and of inspiration to do the right thing, to be wise and prudent, just and good in everything that he does. I know that this is a true principle, and I know that I know it, too; and that is the thing that I would like the Latter-day Saints to know—PRESIDENT JOSEPH F. SMITH in *Gospel Doctrine*.

LATTER-DAY SAINT HYMNS

(*Concluded from page 439*)

A song of the State, "Utah, We Love Thee"; a sacramental hymn, "In Remembrance of Thy Suffering"; a narrative number, "Sing the Wondrous Story"; a selection of home, "O Home Beloved, Where'er I Wander"; a song of righteous pride, "The Mormon Boy"; and our present study, "True to the Faith", an inspiring hymn, the title of which is a fitting epitome of its context—these are a few of the best known and most frequently sung of Professor Stephens' many and varied selections.

"True to the Faith" comprises four four line stanzas and a chorus. It is written in simple, unadorned but impressive language. The tune and metre to which the words are set add materially to the inspiration the piece imparts.

The hymn opens with a significant question: "Shall the youth of Zion falter, in defending truth and right?" Upon the youth of Zion will eventually devolve the manifold responsibilities of ministering in God's kingdom; and in their early days they should honour their status as children of the chosen people. The question is especially timely, for to-day the faith of the youth is being tried and tested by the tendencies of modernism and higher criticism, which seek to destroy the faith and fundamentalism of ages.

In the hymn the author affirms a knowledge of the powers of darkness and their evil purpose to deter or overthrow, if it were possible, the work of the Lord. Brother Stephens expresses the conviction of which every Latter-day Saint should be possessed—that the battle between the forces of good and evil is real, and is not actuated by any element of sham or make-believe.

The mention of the "iron rod" in the second stanza comes from Lehi's dream, recorded in the Book of Mormon, wherein Lehi saw many souls being guided to the tree of life and eternal happiness by their grasping the rod of iron; and others "did lose their way and wandered off and were lost."—See Book of Mormon 1 Nephi chapter 8.

A sure and safe way to remain true to the faith is to render strict obedience to every precept and commandment of God, to give implicit trust to those in directing authority over His kingdom on earth and heed their admonition and counsel constantly.

Let the hymn be its own interpreter; it reads:

Shall the youth of Zion falter,
In defending truth and right?
While the enemy assaileth,
Shall we shrink or shun the fight? No!

CHORUS

True to the faith that our parents have cherished,
True to the truth for which martyrs have perished,
To God's command, soul, heart, and hand,
Faithful and true we will ever stand.

While we know the powers of darkness
Seek to thwart the work of God,
Shall the children of the promise
Cease to grasp the "iron rod"? No!

We will work out our salvation,
We will cleave unto the truth,
We will watch and pray and labour,
With the fervent zeal of youth. Yes!

We will strive to be found worthy
Of the kingdom of our Lord,
With the faithful ones redeemed,
Who have loved and kept His word. Yes!

FROM THE MISSION FIELD

Releases and Departures—The following missionaries have been honourably released from their labours in the British Mission to return to their homes in America: Elder Alvarus H. Parry, who has laboured as a Traveling Elder in the Hull Conference and as President of the Manchester Conference; Elder Kenneth D. Singleton, who has laboured as a Traveling Elder in the Leeds and Manchester Conferences; Elder William Ned Newell, who has laboured as a Traveling Elder in the Hull and Leeds Conferences; Elder Alfred E. Randall, who has laboured as a Traveling Elder in the Liverpool and Newcastle Conferences. Elders Parry and Singleton have left for an extended continental tour. Elders Newell and Randall departed from Liverpool on July 9th by the steamship *Montrose*, homeward bound.

Arrivals and Assignments—The following missionaries arrived in Liverpool, July 10th, on the steamship *Montcalm*, and have been thus assigned:

For the British Mission—Richard L. Bird, Jr., Salt Lake City, Utah, to the Hull Conference; Carl W. Buchanan, Salt Lake City, Utah, to the Scottish Conference; Waldo L. Osmond, Provo, Utah, to the Manchester Conference; Robert King Whyte, Salt Lake City, Utah, to the Scottish Conference.

For the Netherlands Mission—Herbert Millburn, Salt Lake City, Utah.

For the Swiss-German Mission—Albert Alton Hoffman, Logan, Utah; Dean Webb Tucker, Blackfoot, Idaho.

For the French Mission—Frank Royal Ballif, Preston, Idaho; Richard Elmer Caldwell, Jr., Los Angeles, California; Peter Rulon Christensen, Ephraim, Utah.

For the German-Austrian Mission—Edwin A. Bailey, Nephi, Utah; Rulon Biddulph, Provo, Utah; Herbert Willy Ulrich, Idaho Falls, Idaho.

Words from the Workers: A missionary journey through west Wales netted real enjoyment for Elder Evan Arthur and myself. Despite inclement weather we distributed 1500 tracts, 300 pamphlets and two copies of the "Articles of Faith." We also held one street meeting. That the Lord prepared our way was evinced by the many friends that were raised up to minister to our needs.—*From President Thomas Biggs, Welsh Conference.*

The Press has given much comment, favorable and otherwise, to a baptismal service held in the Calder Street Public Baths, Glasgow, at which service five persons were baptized and confirmed members of the Church of Jesus Christ of Latter-day Saints. *The Weekly Record*, Glasgow, issue of June 26th, contained a front page column of fairly chronicled facts concerning our Church and people, which we greatly appreciate. Pictures of Elder William Cooke and myself also appeared in the same issue. In Glasgow we hold five open-air meetings each week. The attendance at these gatherings is large and we meet with good reception.—*From President Reed E. Callister, Scottish Conference.*

On Saturday, June 19th, the members of the Mutual Improvement Associations of the Bradford and Leeds Branches met at Driglington and tracted the entire village. Several hundred tracts and many pamphlets were placed in the homes of the people.—*From President George T. Harrison, Leeds Conference.*

Doings in the Conferences: *Hull*—At a baptismal service held at Cleethorpes, July 1st, four persons complied with the initiatory ordinances necessary to membership in the Church of Jesus Christ of Latter-day Saints. The baptisms were administered by President Reginald F. Beames, and the confirmations, by Elders Richard D. Hooper, Alma A. Timpson and President Beames, immediately followed.

Leeds—Fourteen honest souls were added to the Church through the established orders of baptism and the laying on of hands, July 3rd, at the Feversham Street Baths, Bradford. The water ordinance was administered by Elders Will B. Jex, James B. Collyer and James L. Clark; the confirmations were administered by President George T. Harrison and the Conference Elders. The Traveling Elders of the Leeds and Sheffield Conferences met at Leeds on July 2nd. Pleasant recreation in the nature of sight seeing occupied part of the day, and in the afternoon a baseball match was played at East Leeds Park, in which the Leeds Elders were victorious. Encouraging reports were given and plans for summer work were outlined in an Elders meeting held at Bradford on July 3rd. A Union meeting convened on the evening of the same day.

Free State—To mark the departure of the Traveling Elders for labour in the country districts a pleasant entertainment was given at the home of President Benjamin R. Birchall, June 30th. Preceding the party the Elders convened in a formal meeting, at which individual reports were heard and suggestions given for greater efficiency in missionary endeavour.

Manchester—A reunion of the Manchester and Liverpool Conference Elders and the staff of the Mission Headquarters was held at Bolton on July 3rd. A baseball game played at Queen's Park afforded enjoyable recreation, and was won by the Manchester Elders. Following the game a banquet was held, at which a program, consisting of musical numbers, after-dinner speeches, recitations and patriotic songs, was given. In the evening a social was held in the Bolton rooms. Farewell socials were held at Manchester on July 6th, complimentary to President Alvarus H. Parry and Elder Kenneth D. Singleton, who have been honourably released, and on July 8th for Elder Maurice R. Barnes, who has been transferred to the London Conference.

Nottingham—The annual Sunday School outing of the Leicester Branch was held on July 3rd at Croft. This town is half way between the Leicester Branch, Nottingham Conference, and the Nuneaton Branch, Birmingham Conference, so the members of the Nuneaton Branch also joined in the day's entertainment.

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